/29 cont./

2. (cont.)
sursum attrahit, manus natibus ejus supponens. /The Karaya have intercourse with women in the fashion of the native Australians. The man sits on the ground, feet extended, and takes the woman, lying arched backwards above him, his hands supporting her buttocks./ (Cf. Miclucho Maclay, Verhandl. d. berl. Ges. f. Anthr., 1880, p. 87.)

Birth. For this the woman kneels on her heels, clasping a post with her hands, while the husband grasps her from behind with strong pressure around her body. Once the child is born, the afterbirth is awaited patiently; then the navel cord is compressed and cut off about three inches from the body with a sharp taquara splint. The blood contained in it is carefully pressed out, "in order to prevent tetanus /Starrkrampf/," and hot ashes and powder from pulverized piranha teeth are sprinkled on the surface of the wound as a styptic. Since no ligature is applied, it is not rare that the child bleeds to death. The newborn is daubed with urucú red, wrapped tightly in a broad strip of jangada bast, and laid in a "rede" tied by strings (see p. 19). For three days both spouses stay on a strict diet. In order to make the uterus contract, the wife lies down on her back and has her abdomen pressed together for a couple of hours by her husband, who sits next to her, or other persons who relieve him. Some months after birth the child receives the above-mentioned cotton bands.

At the age of six to seven years the girls' ear-lobes are pierced; for boys, the lower lip as well. The whole community gathers for this. The child sits on a stool decorated with arara feathers in the middle of a large circle. One of the relatives pierces his ears with spines from the tucuma palm, the lower lip with a sharpened monkey-bone. During this the men stand around and sing a song with the closing verse: idžohã hã hañ, hã hañ idžiohã, i.e., "now it has happened!"

/30/

852 304 The wound holes are kept open with cotton threads passed through them and changed often. The patient must fast for one day and is permitted to take only liquid nourishment for some time. The whole post-operative treatment is handled by an older woman experienced at it.

852 301 291 From now on the boys wear the T-shaped lip ornaments of mother-of-pearl, not until later the piuva wood plugs. On this occasion the bast apron of the women is put on the girls.

881 304 [824] [752] With the onset of puberty the young people of both sexes receive the tribal tattooing amid similar ceremonies. The outline of a circle is marked on both cheeks with a stamp made out of a piece of gourd (tešiä). Then the place is cut out with a small sharp stone, and cotton lint is put in the wound. After stopping the bleeding, genipa juice rubbed in causes the blue color of the scar.

881 The first appearance of the period is not celebrated with special ceremonies. The menstruating woman is considered unclean and must live apart from the others during this time. She is not permitted to bathe, but is washed by other women from a gourd bowl especially intended for this purpose.

857 524 Games and dancing. At an early age the children imitate the activities of adults. The boys practice archery and fishing; the girls give their mothers a hand in the household as soon as possible. The clay figures have already been mentioned as children's toys. There are also small tops (kotauä, Fig. 15 /see p. 61/), canoes and oars, cooking dishes, etc. represented in the collection.

Games popular with the adults as well are the feather ball made of corncobs with ring-shaped inset, and furthermore the "game of cats cradle" /cited in English/ common in North America, as is well known, and recently described by Boas for the Eskimo. Strings drawn from hand to hand through the fingers represent certain animal figures by changing their arrangement. /Fig. 15 appears here./

/220 cont./ The hole necessary for receiving the ornament /221/ (ĭdjārūlānŏ) is pierced in the center of the lower lip at the age of about six or seven years. This operation is performed with a piece of bone from the howling monkey (ăzõdi = howling-monkey bone) and by special men, of whom there was only one in the south horde, in Village No. 7. Special ceremonies are not supposed to take place in connection with it, but the piercing seems to take place on the occasion of certain festivities.

In this hole, plugs of bone, shell, wood, or stone are worn. They are regarded as the insignia of the male sex and are never removed, since, as a result of their narrow base, they are no hindrance in eating. Only a few old men sometimes had no lip plug. In barter, a few gave them up without further ado, others hesitated a bit at first and were embarrassed when they no longer had a plug stuck in the hole; generally they immediately made themselves a new one or inserted a reserve plug. The plugs are stuck through the hole from the inside and drawn out again in the same manner.

Ill. 58 a-c.
Wooden lip-plugs of the youths.

Ill. 59 a, b.
Wooden lip-plugs of older bachelors.

The lip plugs are made of different material and in different forms, according to age.

The smallest boys wear plugs made from the bone of the howling monkey. These are about four to eleven centimeters long.

/327 cont./

washed once more and again rubbed. After this it is wrapped in a small net covering. Deformed children (blind ones, too) are drowned in the river by the mother; this is not regarded as wrong. Only well-formed children are raised, even when they are all girls. Nothing could be learned about the treatment of twins; such a case had "not yet occurred." The families, on the average, have two to four /328/ children; five are already regarded as many. There are said to be even more children in one family, however. The child is nursed for several years, and even children five or six years old still run to their mother in order to appease their hunger.

Children are given their names at birth by the grandparents on the paternal and maternal side. They keep these names all through life. Many Karajá bore Christian names, which were given them by the Brazilian boatmen; there are said to be only one or two actually baptized Karajá in São José. I obtained quite a number of given names for persons of both sexes; unfortunately, translations of them could not be obtained. It is only in the following names that familiar syllables may be separated out: mā̆ŭzī̆ = addition to pottery clay (see above, p. 209); kūlī̆ = tapir; ă̆nă̆nlŏă̆ = cat; ă̆nlŭ̆ā̆zī̆ = jaguar-zi (zi = egg; possibly misheard for ti = bone). For the rest of the names, see the word list /untranslated; see the foreign text, pp. 454-455/.

Soon after birth the children have their ear lobes pierced for the insertion of the ear tulips (kūă̆djŭ̆), which are later replaced by the ear rods; it is only later that the lip-hole is pierced for the boys. Both procedures take place without any further ceremony.

The boys run about naked; girls wear a black string-belt. It is only at the age of 9-12 that the boys tie the penis up and the girls hang the bast apron over the belt. From then on the boys live with the young men. As insignia the children wear arm cuffs, calf and ankle bands, the latter of which are already removed by the boys at the age of six to eight years.